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which afford convincing proofs of his accurate knowledge of the human mind, and likewise of his knowledge of the ancient moralists and metaphysicians.

His doctrines are founded neither upon conjecture nor upon occult qualities, nor upon the fitness nor reason of *things*, but upon the known sentiments, affections, and passions of the human mind. The principle of approbation he conceived, was a distinct feeling from reason, which he denominated the moral sense, which was afterwards called sentiment by Dr. Smith, in his *Theory of Moral Sentiments*, and moral faculty, by Reid, in his *Treatise upon the Mind*.

He has placed supreme virtue, and excellence of a human character, in such exercise of all the good affections to God and man, as will restrain all our appetites and passions within proper bounds, and direct us in the course of action which will promote the happiness of mankind in the most extensive manner. This scheme pre-supposes, that we are by our moral faculties under real and internal obligations of promot-

ing the good of mankind, even at the expense of life itself, and all its enjoyments; or, in a word, we are enjoined to lay down our lives for the brethren: that the moral sense never fails to give the warmest and highest degree of approbation to every instance of truly disinterested virtue, and that the degree of moral sentiment is in proportion to the degree of disinterestedness of an action. According to this representation, the soul of man resembles the divine intelligence in his rational faculties, and the divine benignity in his social and public affections. His doctrines were not the offspring of the imagination, they proceeded from feeling and conviction. They were verified in his own conduct, which consisted in a series of actions, founded upon the most pure affections, and disinterested benevolence.

He thus spent a benevolent and pious life about 16 years in the University.

In 1745, in the fifty-first year of his age, after a few days of fever, it pleased All Wise Providence to cut him off, to the regret of the lovers of learning and of virtue.

DETACHED ANECDOTES AND OBSERVATIONS.

MOTIVE FOR LEARNING THE CATECHISM.

MR. JOHN HALES relates the following anecdote in one of his letters to Sir Dudley Carleton, from the Synod of Dort. The question of catechising was then in agitation. "Doubtless," says he, in the letter of 19—29 November, 1618, "the most effectual way of all the rest to bring young persons to learn their catechism, was that which was related by one of the

Helvetic deputies. For he told us that in his country the manner was, that all young persons that meant to marry, were to repair, both he and she, unto their minister, a little before they meant to marry, and by him to be examined how well they had couched the catechism: if they had not done it perfectly to his mind, he had power to defer their marriage until they had better learned their lessons.

"I was much affected," he adds,

"to this course when I heard it; and I thought that doubtless it was a speedy way to make all young persons, excepting myself, and two or three more that mean not over-hastily to marry, to be skilful in their catechism. The Synod shall be ill advised if they make no use of it."

EXAMPLE OF THE POWER OF IMAGINATION OVER THE BODY.

In 1751 the waters of Glastonbury were at the height of their reputation. The virtues of the spring were supposed to be supernatural, and to have been discovered by a revelation made in a dream to a person named Matthew Chancellor. The credulous expected, not merely to be cured of incurable distempers, but to recover lost faculties and mutilated limbs.

An old woman, in the work-house at Yeovil, who had long been a cripple, and used crutches, was strongly tempted to drink of Glastonbury waters, with a firm persuasion of being cured of her lameness. Several bottles of the water were procured for her by the master of the work-house, and such was the effect of the miraculous draught, that first one crutch, and soon after, the other, was laid aside. The wonder was extolled, the fame of the miracle spread; when the cheat was discovered, the master of the work-house protested that he had fetched the water from an ordinary, and neighbouring spring. It need scarcely be added, that when the force of the woman's imagination had ex-

hausted itself, her infirmities returned, and the crutches were resumed.

Phillips' Monthly Magazine.

COMPARISON BETWEEN A LAP-DOG AND HIS MISTRESS.

In one respect the former is on an equality, and in another enjoys a superiority.

Animals at large seem to enjoy great exemption from stomach complaints, which in human life produce a much greater share of distress, than in proportion to the space they occupy in the nosology. Wild animals in quest of food, and domestic animals in that spirit of wantonness, with which they are filled by the wholesome delicacies of a rich pasture, each exert themselves sufficiently to preserve the moving and digestive organs in good plight. Those that are fed within doors are frequently worked in proportion. It would appear that they hold the privilege of a light and easy stomach upon this condition. For that pampered parlour-boarder, the lap-dog, is hardly less subject to queasiness, inappetence, and vapours, than his mistress. He has indeed one security more than she has, fashion never offers violence to his chief digestive organ. It is never cased and corded down to its smallest dimensions; but after a repast is at liberty to rise from its resting-place upon the interior of the vertebræ, and to take that free swell, without which the process of nutrition cannot be properly begun.

Beddoes' Hygeia.